

The Missionary Helper.

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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

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INCOMPLETE, BUT STRIVING.

*O LORD, we most of all give thanks
That this thy world is incomplete ;
That battle calls our marshaled ranks,
That work awaits our hands and feet ;*

*That thou hast not yet finished man,
That we are in the making still ;
As friends who share the Maker's plan,
As sons who know the Father's will.*

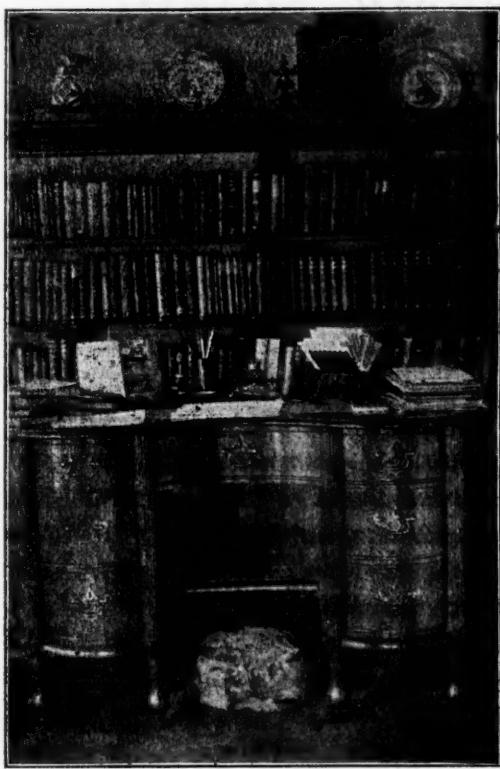
*Beyond the present sin and shame,
Wrong's bitter, cruel, scorching blight,
We see the end at which we aim—
The blessed kingdom of the Right.*

*What though its coming long delay !
With haughty foes it still must cope !
It gives us that for which to pray,
A field for toil and faith and hope.*

*Since what we choose is what we are,
And what we love we yet shall be,
The goal may ever shine afar ;
The will to win it makes us free.*

—William DeWitt Hyde, in "The Outlook."

FROM THE EDITOR'S DESK.



THANK-OFFERING month ! with all that implies of beautiful services in many places ; blessing to the individual giver ; spiritual uplift and material help to the Woman's Missionary Society. We are thankful for many things which have brightened our work during the year, and we are heartily thankful for the bequest of \$70,000 to our General Conference. . . . The Little Light Bearers have added another child to their growing family in India — Soobodbala, in Sinclair Orphanage. We give her loving welcome. Our Cradle Roll secretary furnishes interesting notes, news, and helps for rally day in this number. She will send the attractive new, price-list of C. R. supplies to any worker who applies for it. . . . Children of a larger

growth, as well as the juniors, will be delighted with the account in the junior department of the farewell reception to Miss Barnes. She wrote from Marseilles, France, March 23: "Miss Coombs, the native young man, and I are thus far on our way. We are to be here seven or eight days to discharge seven thousand tons of cargo and take on more. It gives us a fine chance to see the city. We have had a good voyage thus far. I expect to visit cousins in England. Miss Coombs and Bahadur intend going to America by first steamer. Best wishes to all friends." . . . Our recording secretary, Mrs. Metcalf, writes from her winter retreat in Daytona, Florida, "Please announce that the first meeting of the Board of the F. B. Woman's Missionary Society will be held July 12, 1904, at Curtis Home, Ocean Park, Me." Because so many inquiries are received about Curtis Home, at this season, I have asked one of the officers of the Educational Bureau to make a statement for the *HELPER* which shall answer such questions. . . . All who are intending to be at Ocean Park, during the Woman's Convention in August, will be glad to know that Miss Ellen Stone has promised to be

one of the speakers. . . . The story of the "Mission Primary Schools" in Midnapore, begun in this number, is of peculiar interest. In the next *HELPER*, Miss Butts will tell of some results. The appropriation for these schools has been increased this year. Our treasurer says: "There are several of them, in charge of Miss Butts, which have not been assigned to any individual or local organization. We should be glad to assign them at twenty-five dollars a year, the one who takes their support being responsible for at least three years. When all have been taken which are now supported by the W. M. S., others can be added, as Miss Butts ardently desires." Miss Butts is supported by New Hampshire. One of her former pupils at New Hampton writes of her, "When she was first asked to go as a missionary, she replied in the negative, adding, 'I never thought I had a call to India.' Later, she wrote, 'When I gave my allegiance to Christ, it was to serve him when and where I was most needed. If India needs me most, I am ready to go there!'" . . . At President Van Aken's suggestion, we gladly call attention to an error on page 79, March *HELPER*. The endowment of Parker College is \$80,000 instead of \$30,000. . . . A member of the Pittsfield, Me., auxiliary writes: "Our society is progressing. All of the meetings are good and helpful, and the ladies attend them well. We had fifty-eight members last September. Now we have seventy." . . . There has come to the desk a long poem, by Leah Reuber Thiesmeyer, entitled "Woman's Debt to Christ," issued, in an attractive booklet of sixteen pages, by the W. M. S. of the Evangelical Association. The last division of the poem would make an effective recitation for a public missionary meeting. . . . We were recently made happy by the receipt of a letter from a gentleman, not a member of our own denomination, who wrote: "In my will I have remembered the Free Baptist Woman's Missionary Society, for I think they are doing a blessed work in carrying the gospel, and all that implies, to the most helpless of the heathen world." . . . Interesting letters from our friend of the Presbyterian mission, Dr. J. M. W. Farnham, Shanghai, China, also from our own missionaries, are crowded out of this number. . . . The dates of the summer conferences of the Young People's Missionary Movement are officially announced as follows: the Western Conference at Winona Lake, Indiana, June 17-26; the Southern Conference at Lookout Mountain, Tenn., July 1-10; and the Northern Conference at Silver Bay on Lake George, N. Y., July 22-31. Additional information concerning these Conferences may be had by addressing Mr. Harry S. Myers, Hillsdale, Mich.

"NOT as we thought; but what are we?
Above our broken dreams and plans
God lays with wiser hands than man's
The corner-stone of things to be."

THE PEOPLE OF CHINA.

BY MRS. GRACE B. LANDMAN.

CHINA is the greatest mission field in the world. Its three or four hundred millions of inhabitants live in the most densely populated cities and provinces,—so dense, in fact, that a traveling missionary said that he had never been out of sight of a living Chinese or the grave of a dead one. Peculiar are these people the right understanding of whose characteristics seems to baffle even the most intelligent and the best experienced missionaries. However, some knowledge of the life, thought, and character of the Chinese must be gained for the proper understanding of the effort that is being made to bring to them the practical things of Christianity.

The solidarity of Chinese society makes any change in education, morals, or religion next to an impossibility. For generations the use of the same text-books and the following of the same ideals have given to all of the people the same routine of thought and action. No person in China can be a free agent or independent in his life, physical, mental, or religious. The family and not the individual is the unit of society. The father can kill his own children or sell those of adult age into slavery. Their property is his and remains so till the father dies, though the children may be married and have large families of their own. The tyranny of the older generation is absolute over the younger and the feminine portions of the family. Custom, too, which most of the Chinese worship, is hardly less strong than the parental authority.

The Chinese, however, are a very diligent and industrious race. There is little idleness in China. Dr Smith says, "Every one seems to be doing something. Wealthy people seldom retire from business." Their diligence is shown in the realm of education. It is not uncommon to find a grandfather, son, and grandson going through the same examination for the same degree. Dr. Smith mentions an instance where thirty-five of the competitors were over eighty years of age, and eighteen over ninety. The merchants, farmers, artisans, and the common laborers show the same diligence. In spite of this fact, poverty has been called the key-note of the empire. Honesty, sincerity, and accuracy, which these people almost wholly lack, seem to be the great needs to supplement their tireless industry. But poverty has never been a disgrace. This fact helps somewhat in opening the way for Christianity.

Chinese scholars as a whole have opposed Christianity. Mr. P'eng Kuang Yu, at the Parliament of Religions at Chicago, said: "Christian missionaries in China can do neither good nor harm to the power of Confucianism . . . because they associate only with the dregs of the people, or educated men of loose morals. . . . Even if there are law-abiding individuals among their converts, it may be

asserted with confidence that there are no intelligent and educated persons among them, for the reason that no intelligent and educated person will embrace the religion of another people." In Northfield, 1897, I listened several times to one of the brightest Chinese students in the empire, who is now assisting in the evangelization of his own people. He did not have that narrow, blinded view because he had given up Confucianism for Christianity. Many students now are rallying toward Christ.

Another great obstacle in the way of Christianity is Chinese conservatism. The heritage of the past has a mighty hold upon the life. Confucius is the master whose face was always toward the past. Every Chinese who looks toward the future must give up his religion. To do this he must be an outcast and a vagabond, lose his property and his family, and all that the native heart might hold dear. It remains for Christianity to change this condition, and to say how much longer the Chinese shall hold to ancestral worship that has kept them in chains for centuries.

The talent for indirection among the Chinese is very acute, and consequently no one can tell what a Chinaman may mean in any given case. No one man confides in another, for the simple reason that there is no trust and no confidence. Every one is looking for danger. Good motives are not credited, even if there are any. It requires time and tact and infinite patience to work one's way into the confidence of the Chinese. Under the stress of circumstances most of these people will lie. This seems to be an instinct made strong from long cultivation. Chinese faithfulness to duty, sobriety, industry, patience, cheerfulness, is marred very much by this instinctive, deep-rooted, universal disregard for truth.

Again, the Chinese care very much more for appearances than for realities. "Face" must be saved at all hazards. If appearances can be made right, everything else may be given up as non-essential. No one can tell by outward actions what lurks underneath. But what lies outside the realm of his empire is of little importance to the Chinaman. He considers his own history the history of the world. Foreigners are aliens to him. He has a contempt for the foreigner's dress, for his language, for his ignorance of everything Chinese, no account being made of what one knows but judged by what he does not know. If one cannot conform to the ceremonies, he is ignorant of "propriety," one more reason for contempt. Little modern progress can be gained in China until a conviction can be impressed upon them of the superiority of the Western civilization, a task not easy.

It can thus be seen how difficult is the work of the missionary to the Chinese. In the words of John R. Mott: "When we remember the dwarfing conservatism and overweening pride of China; ancestral worship, with its terrible

grip ; Buddhistic idolatry and Mohammedanism with its fanaticism ; the universal ignorance of modern science ; the sordid materialism and avarice which possess all classes ; the universal deception and falsehood and dishonesty ; impurity in all its innumerable forms ; the opium curse, which costs more than two hundred million dollars annually ; the insanitary condition of the whole country ; judicial torture with all its horrors ; the literati and official classes with all their social and political corruption ; the one hundred and seventy-five million women in virtual slavery—when we remember these things, there can be no question that China presents by far the greatest number of difficulties of any mission field."

No less great, then, are the possibilities for missionary work. God never meant that the evangelization of China should be only a dream. The great obstacles are to be overcome by increased knowledge and faith and works. The good seed sown by such men as Morrison, Mackenzie, Gilmour, Nevius, Mackay, Taylor, Mott, Beach, Smith, and others must bear abundant fruit for the kingdom of God. Dr. Smith's faith is ours : "The Gospel of God is always and everywhere adequate to the redemption of the children of men, and its adaptation to the Chinese has been demonstrated for many hundred years and on an ever-enlarging scale."

Pittsfield, Me.

MISSION PRIMARY SCHOOLS.

BY ELLA M. BUTTS.

It is nearly twenty-five years since Mrs. J. L. Phillips began to gather some of the poor, neglected boys of the Midnapore, India, bazars into the ragged schools, as she then named them. In less than a year the number of pupils rose from seven to three hundred. These schools were taught by Christian young men in old huts, on earth verandas, or under a large tree. Religious instruction was a prominent feature in these schools from the first, and Sunday schools were organized in connection with them. When Miss Mollie Millar (now Mrs. Jewson of Calcutta) joined our mission, she gave her whole time and energy to superintending these schools, often going about through the narrow, filthy alleys, hunting up absent pupils or seeking new ones. After she married and left Midnapore, no one had the time to look after these schools so effectively as she had done. Conditions, too, have changed much since then. Now there are many primary schools, scattered about the town, taught by Hindu young men, who charge fees varying from two to ten cents a month. Our Christian young men can no longer work for the rate of wages paid twenty years ago, less than two dollars a month. It has been considered unadvisable to pay the full salary of teachers of boys' schools from mission funds, except in one or two instances.

The girls' schools must be supported almost entirely by the mission, as few parents of the middle and lower castes are sufficiently interested in their daughters' education to care to pay school fees, even at four cents a month. The fact, too, that there are now so many primary schools in the town has made it seem a more appropriate use of mission money to aid in starting schools in outlying villages, where the people are too poor to raise the entire wages of a teacher, but are willing to pay half or a little more.

At present, there are seven schools in Midnapore town, three of them for girls only, two are mixed, and two contain boys only. The whole number of girls is one hundred. Two of the girls' schools are located in the same quarter of the town. They are taught by Christian women, one school having two teachers. Two older women accompany the teachers as chaperones, and they are also required to go from house to house to collect the pupils. These five women go to and from their work in a bullock cart. The entire expense of these two schools, containing about fifty pupils, is nearly \$2.50 per capita, annually, a much higher rate of expense than that required for boys' schools. But the girls' schools are the ones which we ought especially to maintain, and to make more effective. Many of the little girls are pretty and naturally intelligent, and nearly all are pleased to learn the catechism, the hymns, and Bible verses. Sewing is taught, and several have learned to top-sew, stitch, and hem very neatly. Their hands are smaller than those of English or American girls of the same age, and most of the thimbles sent out from home are too large for their tiny fingers. No such articles as needles, thimbles, or scissors were ever before seen in the homes of these children. By the way, a dozen pairs of good scissors, not more than four and a half inches long, would be a most acceptable present for these schools.

While it is very sad that these girls are married and obliged to leave school so young, none, as a rule, remaining after they are twelve years old, still it is encouraging to note that the average age of marriage is nearly two years above what it was twenty-five years ago. Comparatively few little girls of six to ten years have the bright red mark at the front of the parting of the hair which a married girl always wears. A married girl, still living with her own parents, may remain in school if the husband or his parents do not object. It is the mother-in-law who oftenest objects. "No, I do not want my daughter-in-law to learn to read and write. It will make her proud, lazy, and disobedient," she says, and her word is law.

From the beginning of next year [1904] we shall be required, by a new rule of the department of education to introduce kindergarten methods to some extent. Drill (calisthenics) and drawing are also required. The teacher of one of the boys' schools has won much praise from the inspector of schools for the

manner in which his pupils perform their drill exercises. This teacher got all the education he has in one of our schools. Though still nominally a Hindu, his pupils show better results from the religious teaching than I usually find in schools taught by nominal Christians. His pupils are always well prepared with their Christmas exercises, and sing hymns with great animation.

Besides the town schools, there are at present nine village schools, situated from five to twenty-five miles from Midnapore. I always enjoy visiting these schools. Many of the men, young and old, of the village always come to see and listen and talk, and there is the best possible opportunity to try to impress Christian truths upon their attention. I always spend the whole day, if possible, at one of these schools.

The Ten Commandments and the Lord's Prayer are printed on one side of a leaflet, and these leaflets are often pasted on the wall of the room or veranda where the school is held. At one village a theft had been committed in the house on the veranda of which the school was held, and a native police inspector came to investigate. The school was in session and the officer, glancing about, spied one of these leaflets. Reading a few lines, he angrily tore down the leaflet, exclaiming, "Why do you have this Christian nonsense stuck up here?" Then he added: "Boys, don't you believe anything these Christian missionaries tell you, it is all a mess of lies. We know very well who their Jesus Christ was. He was born up in Thibet, and when about sixteen years old came down to Benares to study with our learned Brahmans; but he was such a vicious fellow that they soon drove him out of the place." Of course neither teacher nor pupils dared make any reply to this smartly uninformed police officer, but after he left they expressed their indignation. "What right had he to tear down our Ten Commandments," they said. "Besides, we know that what he said about Jesus Christ is not true, because we have learned in our little book [the catechism] that he was born in the city of Bethlehem, in the country of Judea." These boys had far more confidence in what a Christian missionary had taught them than in the words of a pompous official of their own religion. Most of the pupils who remain for two or three years in these schools come to believe in and respect our sincerity and truthfulness, qualities which they know are very rare among their own people.

(To be concluded.)

CRADLE ROLL NOTES.

DEAR sisters, please note that a new and attractive Price List, illustrated with the picture of one of our most interesting Rolls, is ready for use. If you do not receive one, send for it. Each local superintendent should have it. Will the Quarterly Meeting secretaries look after it?

Mrs. Randlett, our Maine C. R. secretary, is ill, and so unable to send us a message. We feel sure that her love for and interest in the Roll remain the same.

The Roll at Poland, N. Y., is growing, and they are looking forward to their June Rally.

"We are only a small drop in the ocean," writes Mrs. Holcomb, "only one society in the whole State." Well, that only brings us to watch this Roll the more, and think of it the oftener. Isn't it so? And she also asks this very pertinent question, "Why will people who have time neglect their opportunities and leave them to those who have not time?"

Only those whose time is very full know the value of a half-hour, or the sweetness of labor. The boat must be loaded if it is to sail steadily, the piano string taut if its tone is to be clear. But I do not try to answer the question.

A formal program is omitted from this Rally Day number of the *HELPER*. If the lack is felt it can probably be met another year. Such may be found in the two May numbers preceding. Have you ever used the Little Brother Hymn?

And did you notice the last page of cover of the March *HELPER*?

Mrs. Duston of St. Johnsbury writes that in spite of some losses their Roll keeps up its good number of members—thirty. It meets, she says, "a hearty response." This is also the only Roll in Vermont. Will not some other sister in this State, where such steady, faithful work has been and is being done for missions, take up the Cradle Roll candle and let its beams shine out?

Mrs. Cole ought to be right in anticipating Cradle Roll growth in Michigan. More calls for supplies have come from there, since last October, than from any other State excepting one.

Don't drop your six-year-old Light Bearers! I wish that could be underlined. Graduate them into an advanced Roll, have the dainty, special card for them, and keep on with the mite-box use. Money for missions is good, but don't lose sight of the education. If we can keep that good, money and prayers and self-giving will take care of themselves.

And send in your funds that you may be reported, and so encourage the rest of us.

The Cradle Roll has brought us to feel almost acquainted with Ana, Bijou, and Jennie, whose pictured faces we have seen so many times and for whom, I trust, our prayers often rise. We may now add another to this list—Soobodbala. As soon as possible, we shall know something of her.

The following suggestion, from a recent letter, seems to me very good, and especially beautiful because it has blossomed, flower-wise, from a bereavement. Last June, when Rally Day came, a pastor's wife had visiting her a sweet little niece of four years, who was taken to the reception. "She was much interested and very pleased to give fifteen cents for the 'little brown girlies,' and was promised that she should go again next time. But in October she left them very suddenly to join the Cradle Roll of the dear Saviour in heaven. It was suggested by a little daughter, 'Mamma, why can't I give fifteen cents for Louisa this year? I would like to very much.' The thought then came to the mother, 'How many of us have little ones in the blessed Cradle Roll who would gladly give the fifteen cents a year in their dear names.' Would it not be a comfort to many a mother whose little child is safe with Jesus to help teach other children to know and love him?"

The little ones who have passed into the Better Country are not lost. There may well stand in sight the little thank-offering box which shall testify to the rays of light that our Christian faith permits, when else life would be very dark indeed. I should esteem it a special joy to keep a Roll of the names of those dear children whom our Lord has gathered in his arms in the Land of Light.

And now may you have a bright and happy Rally Day ! And will you tell us about it, by and by ? Your secretary,

Ashland, N. H.

ADA M. L. GEORGE.

THE CRADLE ROLL SECRETARIES SPEAK.

It may be true that "nothing succeeds like success." But if it be so, then we shall acknowledge that nothing else succeeds like hard work. For any growth that our Cradle Roll may have shown, we shall very largely have to thank our State secretaries. So it is a pleasure to listen to greetings from some of these.

New Hampshire.—New Hampshire Cradle Roll secretary, with her three hundred Little Light Bearers, sends loving greetings, at this time, to State secretaries, superintendents, and all Cradle Roll workers and Little Light Bearers. [Signed] Ella M. Foss, Pittsfield.

Vermont.—In the name of Him who took little children in his arms and blessed them, I send cordial greeting of courage and cheer. [Signed] Sadie F. Duston.

Rhode Island.—We hear the plea for more light. Does not this mean more Little Light Bearers? Rhode Island must help furnish them! As the thank-offering time draws near, and we are unable to give from our purses an amount to equal the many things for which we are thankful, can we not give our very

best effort for the increase in membership of this very important department of our W. M. S.? [Signed] Annabelle T. Hall, Providence.

Michigan.—The Cradle Rolls of Michigan send greeting. Although few in numbers we are much interested in the work, and our number is constantly increasing as the women who have us in charge realize the greatness of the work. We hope before another year to report large numbers. [Signed] Mrs. Dilla M. A. Cole, Onsted.

Kansas.—The Cradle Rolls of Northern Kansas call for a place in the ranks. We have about thirty members—at Dentonville, under the care of Sister Denton; at Horton, with Sister Hall as leader; at Hickory Grove, with Sister McGregor; and at Summit, with the writer. We are planning to have a "Day" in May, when the babies shall be the honored guests of their mammas, the boxes be opened, the songs sung, some little pieces spoken, and a general rally for more members. The children are very much interested, and we are growing up boys and girls who will be missionary men and women. [Signed] Mrs. N. L. Abbey, Jamestown.

We shall do better work for feeling some of "the ties that bind," and realizing that others are working away at other corners of our task. A. G.

WHEN A LITTLE LIGHT BEARER GRADUATES.

THE simplest form of exercise will be for the little graduates to recite or sing. Their selections might well be grouped together and especially announced. Afterward, the superintendent may say a few words to them while presenting the Advanced Light Bearer membership card, and a new mite-box. The Junior Light Bearer box is very appropriate for this. (See price list.)

Or, if a more elaborate exercise is desired, try this (it will need rehearsing): Select one member from the Cradle Roll, also one from the Advanced Light Bearers to carry banners. (These can easily be made by any one. Get standards turned, fifty inches long, three-fourths of an inch in diameter. Crossbar turned, twelve and one-half inches long, suspended from top of standard by ribbon. Ends of the sticks neatly turned or finished by brass balls. Paste to crossbar a banner piece of white sheet wadding. Decorate this according to fancy. A candle may be outlined in gilding on each, with the letters C. R. on one, and A. L. B. on the other. Materials as above will cost but a few cents.)

Let the two banner bearers advance upon the platform from its two sides, halting a few feet apart, the Cradle Roll representative being accompanied by the little graduates. The Cradle Roll group now repeats:—

" We began in the cradle
 In earliest youth,
 To send to the Christless
 God's precious truth."

The superintendent, standing or sitting near the edge of the platform, announces something like this :—

" Johnny B. and Susie C., having each passed the sixth birthday, are ready to become Advanced Light Bearers."

Now the Cradle Roll group, led by the banner, advances to the middle of the platform, where they are met by the banner bearer of the Advanced Light Bearers, and the other bearer ; returning to position, they say together :—

" And now we are older,
 We'll ever repeat,
 With prayers and with pennies,
 The story so sweet."

The two following verses should now be repeated either by all or by the two grades separately :—

" Every little mite,
 Every little measure
 Helps to spread the light,
 Helps to swell the treasure.

" The gifts and prayers of the children
 Gathered in one firm band,
 Could conquer the world for Jesus,
 Drive darkness from every land."

Now, with bowed heads, all repeat :—

" Jesus, only Saviour,
 Listen while we pray,
 Bless the little children
 So very far away.
 Teach us how to love them,
 And send them word again,
 Of the precious Christ child,
 For Jesus' sake. Amen."

The children now leave the platform from the ends, as they came on.

The banner bearers may be accompanied by other members of their respective Rolls, if desired. The above may be adapted to the varying needs of different Rolls. For instance, if the banners cannot be arranged, let the little ones wear sashes or badges with proper markings. Should there be no A. L. B. Roll, one or two could be previously enrolled.

A. G.



India Postage.

Letters, 5 cents or each half-ounce or fraction thereof;
newspapers, 1 cent for each two ounces or fraction thereof.

from the field.

A VISIT TO A TURKISH HAREM.

(Letter from Dr. Mary Bacheler.)

DEAR FRIENDS:—

You may be interested in the story of the visit some of us paid to a harem in Jerusalem. (By the way, that word is pronounced ha-reem.) To begin at the beginning, there was at the Olivet House, where we stopped, a former S. P. G.

missionary deaconess, who showed us many kind attentions and introduced us to a friend of hers, Miss H., who has lived four years at Jerusalem; has studied various interesting and disputed sites, and is quite able and ready, on occasion, to give a reason—several reasons, in fact—for the knowledge that is in her. She showed us on a map, for example, how extremely unlikely it is that the spot revered as Golgotha was ever really without the wall, and can give many reasons why she is convinced that "Godon's Garden Tomb," and not the site covered by the church of the Holy Sepulchre, really received the body of Jesus. She is a very entertaining talker, so when she offered to take us to visit a real

Turkish harem, we were greatly pleased and immediately arranged with Mr. Allen for a time when he would not be taking us sight-seeing. We fixed upon eleven o'clock one morning. The deaconess was to take us to Miss H's house, and she was to take us to the harem, which was not far away.

There were four of us and we found Miss H's little house, with its groined arches, very interesting, standing, as it does, in the midst of a garden reclaimed from a wilderness condition. Not only as a dwelling-place in Jerusalem, with the romance that that alone would mean, but as the home of one so deeply interested in the archaic, who had made excavations herself, and had in her delightful drawing-room many curious of her own collecting. There were lamps of pre-Israelite age, Phoenician glass vases, and curious little double bottles that showed changing colors like those on the inside of a sea shell. She showed us two skulls of great antiquity, one with a low, retreating forehead; the other, she thought, was that of a young Jewess. And all the while she was telling us where and how she found these wonderful things.

She sent word to the Turkish ladies that we were ready to make our visit, and presently the word came for us to come. So we set out, walking down a well-kept path to another gate than the one by which we had entered. The next house and yard were surrounded by a high stone wall, from the top of which a large, white dog watched us with much interest, barking most of the time while we were in sight. We were directed to the front gate, which was opened for us to enter, and immediately closed again by a lad of about fourteen who, Miss H. told us, was already causing the family no little anxiety.

We were escorted to the front door, a rather pretentious entrance, opening directly into a large, well-furnished room with roof of groined arches. Here we were greeted by two of the daughters of the family, and, after a little, the younger wife came and spoke with us. Their manner of greeting was unique. They shook hands and then put their hand to brow and breast. It was graceful and pretty, and meant more of friendliness than a simple hand shake or a simple salaam. The Turkish gentleman, whom I judged to be quite well-to-do, has two wives. At first we saw only the younger or lesser one, but later the other one came in and was introduced. She was a tall and rather good-looking lady, carrying herself with dignity.

The rooms in the front of the house were furnished in a pseudo-European fashion, which did not interest us much. But when we were conducted into the back rooms, we saw something of the real Oriental life. Divans, about six inches high, ran around one side of the first room to which we were taken, which was the family sleeping room, and on one side were neatly piled the mattresses on which at night the family slept, quite without that "domestic privacy" which we

consider so necessary in family life. A door from this room led into a court yard with rooms around three sides, and a wall on the fourth side from which a door opened into the back yard. We were taken through one room where was a table, set, with a cloth, and on it knives, forks, and spoons. A very black, elderly woman, presumably a Nubian slave, was sitting on the floor with a little furnace of coals in front of her.

In the kitchen we saw cooking utensils that reminded us of a cook house in India: large, round copper kettles, some of them holding, perhaps, 160 quarts, and some even larger. This kitchen is in the yard, though only a step from the back door of the house. We wanted to see the cellar, and so the boy took us down a flight of uncovered stone steps into an evil-smelling room, lighted from the doorway. Here we found a donkey of good size, who seemed to think we had come to let him out! Squeezing our way past him with some difficulty we entered a larger room, lighted by a window high up in the wall, and here we saw the store of finely chopped straw and a little grain, for the donkey and goat.

We were not asked the price of our clothes, nor were we offered any refreshments, from which we concluded that our visit was regarded more in the light of a business call than a call of friendship. I think the language spoken by the ladies of this harem was Turkish. We noticed, on the wall, several texts from the Koran, in Arabic. The ladies were fair compared with the darker complexioned people that one meets on the streets. They are about the color of the Italians one sees at home. The features are something like ours, with now and then the broad nose and thick, protruding lips of the more distinctly Oriental type. As we came away, we asked our kind guide to say all the necessary and polite things that the occasion demanded, and she assured us that she did so.

MARY W. BACHELER.

A COLD SEASON TOUR.

(Letter from Miss Dawson.)

ALONG the Jagannath road, between Balasore and Bhadrak, lies a great district with hundreds of villages, many of them little towns in themselves. Into this district three Bible women and myself made a tour last month.

We left Balasore in two country bullock carts on the second of the month, going as far as Sergor, a few miles away, where we pitched camp. I had never been in this direction before, so could plan nothing beforehand. It was just day by day as the work opened, and He led. We found numbers of large villages about this center, and, dividing forces, tried to reach the most distant ones. It meant long walks over the ricefields, but those who had never heard before sat and listened to the story of One who came to save them. There is joy in telling

them, but there is also sadness. One realizes how little they can possibly understand in once hearing, and most likely twelve months will elapse before they have an opportunity of hearing again. Still it's ours to sow the seed ; His, to give the increase. The Holy Spirit works in the heart.

One day while at this center, one Bible woman and myself went to Nilgari, a native State at the foot of the mountains, where opposition to the gospel is very decided ; one feels it on entering the town. We had a nice time in the girls' school, singing hymns and explaining the pictures, while some went for *picce* to buy books. We were met with a blank refusal in the boys' school, the teacher refusing to allow the children to listen, or to take books. I was surprised at the size of the town, it is so large, and the people seem to be in comfortable circumstances.

A day was all too short for all one wanted to do, but we had to get back to the tent that night. We found one Christian woman there. She had tea made for us, which refreshed us, and made us feel more able to endure the cold two hours' drive in the springless cart. We stayed at Sergor five days, and then moved on to Kantapara, a few miles further south. The work there and in the adjacent villages was very interesting and encouraging. One scene I cannot forget. I was in a good caste village in the early morning. A young man bought a Gospel and said he would take me to the women, in the head man's house. He led the way down the muddy lane, helping me across the water in places. When we reached what seemed to me to be a passageway between several large houses, he told me to wait there and he would call the women. How they crowded ! There must have been twenty or thirty of them, some whose gray hair and wrinkled faces told they were nearing the borders ; and others, bright, merry Oriya women whose minds were filled with curiosity to see the foreigner and know all about her. The young man, my guide, explained to them I had come to them with God's words, and if they were quiet they would hear me speak. How they listened ; there was an eagerness that wanted me to go on and on. When I said one had come from heaven to save us, one pair of brown eyes looked so wistful, and their owner asked, "Can I see Him ? where is he ? tell me that I may go to him." Praying for wisdom, I told her where he is, and how she might go to him. She hung on the words, saying : "Tell me again, tell me again, you will go and then I shall forget, I have so many things to think of. I must cook the rice and tend the children, and then, when there's no one to tell me, I shall not be able to remember."

Do you wonder one's heart grows sad when one *has* to turn and leave a heart like that ? But there are other needy hearts farther on, and one had to go. I cried to Him for the laborers who *might* come, asking him to bring home to their minds the great need and their responsibility.

Soro, twenty miles from Balasore, was the next halting-place. The letter would be too long were I to write of all that happened while there. The message was told by the wayside; in the fields where the men rested awhile from their rice-cutting; in village and bazar; in crowded market-places; in the poor man's hut and the rich man's zenana. We found a Christian postmaster and family there, and had a nice little service together on the Sunday. We stayed six days and then did not leave because the work was finished, but because we had to hurry on to other places. We felt it was only touching the outer edge, all the time. We planned visiting villages on the way to the next camping-place, but Oriental rule prevailed and we did not. Instead we sat by the roadside and waited while the men mended the garry wheel, which had broken, hence the delay. We made the best of it, and set to work and made a fire at the foot of a tree and cooked our rice and curry. We told the Lord we were on his business, and if he wished us to reach Basadebpur that night, to help the men to put the wheel right quickly. He did, and we were able to start again by two o'clock in the afternoon. It was very late when we reached Basadebpur, and, not knowing where to go, we turned into the market-place for the night. We slept in the garries, and the cart men slept in one of the stalls. There was a market every day in this part, and so good opportunity for selling books.

Our faces were turned homewards from the twenty-first. We camped for two days in a market-place, visiting all the villages round and attending the market on market day. We went as far as Soro by garry, and from there to Balasore by train, reaching home on the 24th, Christmas eve.

I am glad to have had this trip before taking over the Orphanage work. I shall be better able to pray for the district. I feel I cannot close this letter without a word of appreciation of the work of Bible women. Always ready and willing, bearing cheerfully any inconvenience that the people might have the Gospel, their zeal was stimulating and inspiring, and I thanked God many times during the three weeks for their companionship and help. Please pray for them.

M. E. DAWSON.

Balasore, India, January, 1904.

THE CHICAGO MISSION.

(Letter from one of its workers.)

MANY readers of the MISSIONARY HELPER are not aware of a Free Baptist home missionary work in Chicago, Ill. The Union Free Baptist church, of which Rev. John G. Bilhorn was organizer and is still its beloved pastor, will on March 6, 1904, celebrate its sixth anniversary. The pastor and his faithful companion have struggled on in the very face of obstacles of every kind to what we might

now call an open space. They have not taken up the work for salary, for our pastor is a business man as well as a preacher. He gives his Sabbath, all day, to the church, and almost every evening of the week until a late hour, then rises early that work at the office shall not suffer. Too much could not be said of their zealous efforts to build up a strong Free Baptist organization in this needy place. Many of the members have sacrificed for the work and gone without articles of winter clothing that were really needful, but now we begin to feel that our church home is well under way, and hope in a year or so to burn the remains of the church mortgage.

It is a work among the poor, in whom our pastor is always interested, and who need a church of this kind. It has no wealthy support, but the littles in the Saviour's hand multiply. The meetings are all carried on in the evangelistic order, and our people are always ready to have special prayer, or other personal effort, for an unsaved soul who happens in the meeting. Any person interested in matters of the church and home can be informed each month by subscribing for *The Chicago Refuge*, a paper of four pages, set and printed at night by volunteer workers in the church. Price, 25 cents a year. Our building itself is quite large, and besides the audience and dining-room of the church, on first floor, there is a flat of eight rooms on second floor. On Jan. 1, 1902, these were opened to one missionary to make her home. The rooms were empty excepting for a stove and chairs and organ belonging to the church. Before we had the necessary furniture we were called upon to take in a poor, homeless woman, whom we afterward brought in and cared for almost a year, when she left our home for the one above, where poverty and sickness are unknown.

From occupying one large room, we moved back into three other rooms as soon as the needed furniture was brought in. These articles were sent by individuals who heard of the work and its needs at that time. Other needy women were taken in, from time to time as they came, some sick, some out of work, one a cripple, and in fact, with almost all the troubles "common to man." Many barrels of clothing had been sent us from the Michigan W. M. S., and some from several other states, and the women were all helped to warm and comfortable clothing, as well as the many needy we found in our visitation work. The second missionary came to us in May, 1902, and then in July two more were added to our force of workers, and all this time, just as we needed it, the Lord was supplying needed articles of new and second-hand furniture, and provisions for the table. Besides the furniture and provisions, some money was continually needed for other necessary expenses. We trusted implicitly, and God did not deny us the means, but "supplied all our need according to his riches in glory by Christ Jesus." Until July of this first year no soliciting was done, and then only for a

few months by a woman who came to us for help and who felt that in return she could solicit, and thereby aid in the work being done for other destitute and needy ones whom we found.

No missionary receives any remuneration for her work, but comes trusting God to supply every need. Usually the first question of solicitous friends is, "Why, where do you get your clothes?" This would be difficult to answer in detail. Of course she does not expect to be dressed in the latest fads and fashion, but in plain attire so that her necessities would not require a large purse, and a heart is touched here and there to help her, and often from sources so unlooked for that she is constrained to believe and say, "Surely, God knows that ye have need of these things."

For two years the work has steadily progressed, and many changes have taken place. Missionaries and others come and go, and the destitute are temporarily relieved and often found other good homes and employment, and, just now, two missionaries are finding a home in "The Chicago Refuge," as our home is named. Time and space would fail in telling of the many who have been helped at our doors. Neither are there moneyed people supporting this work, but it means "simply trusting every day." The church and home are kept on a separate financial basis, and any person will on the payment of \$1.00 annually be considered an associate member of "The Chicago Refuge" home, and receive information regarding the same.

Just in closing, will cite one of our last experiences. Found an old lady of sixty-three years, sick in bed. Had no one to give her even a drink of water for three days, no nourishment, and lying there begging, at the first sound of footsteps, for a drink and saying in almost the same breath that she was dying. A man peddling coal had just made her a fire and given her a drink, then hastened to call us to aid the woman. One of our workers went immediately, and found her as stated above. She put on her apron and went to work, first preparing for her some nourishment, and then to comfort her if possible in what we deemed her last moments. We found her in abject poverty, and filth as well. Cared for her in this way two days, and on our next call found her dead beside the bed, with a drunken husband cursing her, not knowing his wife had then been dead several hours. There were no means for her burial, and after waiting with the dead for two days, we went out to interest others in the case and to get means for same. After another day spent in going from one to another, all was finally arranged for funeral next morning at 9.30. Neighbors were apprised of the facts, but on morning of the funeral not one appeared. Husband still so intoxicated we could not get him to look for a last time at his dead wife, or get him to go with us to the church of which she had been a member. A short

service was held, at which undertaker and missionary were the only mourners to follow casket down the aisle to the altar, with not even a pall-bearer.

To tell in full detail of this experience would take too long, of the woman lying dead at one side of the room and the husband in drunken sleep on the other side, of his pawning her clothing for drink before she was laid out, and of the many other things that took place in that one week. Never has the horror of the many sad homes visited so taken hold upon her who did what she could for these under the circumstances stated. One of our deacons has since visited this man. When sober he is a splendid mechanic (a mill-wright) and expert, and we hope he will soon come to himself and to Christ.

We cannot measure the real good done by the apparent results, but are commanded to do with our might what our hands find to do, for the increase must come from God.

Yours in Christ,

664 Grand Ave., Chicago, Ill.

J. ALLIE MILLER.

A PROMOTED MEMBER OF THE PUBLICATION COMMITTEE.

E. E. S.

IN the home-going of Mrs. Susan E. Davison, early in February, our society lost an earnest worker. Being a resident of Providence, R. I.—the first home of our magazine—and having a live interest in all progressive movements, she was made a member of the publication committee when it was first appointed, and remained in continuous service on the committee until 1894, when her failing health forced her to resign. Eight years of this long term she was secretary of the committee, and rendered very efficient service. A review of her records clearly reveal a steadfast aim to do the right thing, and to do it promptly. Her zeal and steadfastness were qualities that wrought for much good during the early days of the *HELPER*, and when the magazine was fairly launched and its success reasonably assured, she still labored with the same unflinching purpose that nothing should be lost, but rather that more might be gained; in fact, her interest never waned. *HELPER* interests seemed always on her heart. After retiring from the publication committee, she yet labored in her quiet, courageous way for the magazine. In a letter to the publisher, dated Dec. 23, 1903, not two months before her death, she expressed her interest, in the following characteristic manner: "My heartfelt sympathy is with you in the irreparable loss of the former chairman of the publication committee, Mrs. S. A. Porter. God bless the publication committee of the *MISSIONARY HELPER*. God bless the editor! May she be long spared to render efficient service." Mrs. Davison has been taken from toil to rest. May we who remain yet to serve emulate her life by doing well each task entrusted to our hands.

—*For the Publishing Committee.*

TREASURER'S NOTES.

NEW auxiliaries: Lawsville Center, Pa.; Grand Ledge, Mich.; East Algansee, Mich.

What riches! Three new auxiliaries. I trust this is but a drop before a plentiful shower. The one at East Algansee was organized Jan. 13 with eight members, and every one takes the MISSIONARY HELPER, besides six who are not members. Is not the HELPER agent at East Algansee wide awake? The ones at Lawsville Center and Grand Ledge have been organized quite recently. The former has ten members, and intends to hold a thank-offering service.

Loonie, supported by Mrs. Lizzie Howe of Gonic, N. H., is married, and Mrs. Howe has taken Dukhada Nayak. I learn that Miss Barnes and Miss Dawson, the new superintendent of Sinclair Orphanage, are supporting Elsie, the little one who is the pet of the Orphanage. One of the most active auxiliaries in New Hampshire is the one in Hampton. It has already met its yearly apportionment, which will, I trust, be said of every auxiliary in New Hampshire by May 31. Mrs. Ethel E. Demeritt, 35 Lexington St., Dover, N. H., is enthusiastically at work, through Quarterly Meeting and Association treasurers, to bring about this result. Miss Hattie L. Parker, Box 114, Newport Center, Vt., treasurer of that State, has been writing to churches and auxiliaries for part payment, at once, of the yearly apportionment. The officers of Massachusetts have had a recent meeting to plan a spring campaign. It is hoped that all along the line, from Maine to Kansas and Nebraska, State officers will make an especial effort to secure thank offerings in churches and auxiliaries. It should be said, in this connection, that there has been a falling-off in receipts during January and February, as compared with the same months last year. Will not all bear this in mind during the month of May, and so make the thank-offering as large as possible?

Two friends have remembered the self-denial fund in memory of Mrs. Porter, who was particularly interested in it. Would it not be a beautiful way to memorialize her, by having a yearly self-denial in her memory? I wish some one would make a Susan A. Porter Fund of \$500 or more, the income to be used for literature, as she was particularly interested in that department of the Woman's Missionary Society. She was chairman of the publication committee for many years.

A friend in Vermont has sent \$5 to the treasury through the State president, for Miss Dawson's salary. Let every one remember that her salary is additional to what we have hitherto paid for salaries, and we need specials for it. Our friend in Wisconsin, who never lets her left hand know what her right hand is doing, has made her annual visit to the treasury (\$21.11). Ella Conner of Wabash, Ind., contributes \$10, with her "best wishes and prayers" for the work, and Mrs. Kendall of Bowdoinham, Me., sends her fourth offering since March,

1903, with a loving letter in which she truly says, "The heart and spirit within us are what God accepts." The auxiliary at West Oneonta, N. Y., sends its annual remittance for Pulmoni, and Mrs. Nichols says, "Our society is prospering." The juniors of Rochester, N. H., have increased the number of shares in Miss Barnes's salary from one to three. We welcome the Junior C. E. of Grand Ledge, Mich., to the Roll of Honor, and the Cradle Rolls of Ashland, N. H., Horton, Kan., and Somerville, Mass. Money has been received from Sunday schools of Temperance, Mich., and Corliss St. church, Bath, Me.; from juniors of Auburn, Me., North St. church, Bath, and St. John West, N. B.; from Joy Bearers, Litchfield, Mich., and from intermediate department, Washington St. church Dover, N. H.; primary department, Paige St. church, and kindergarten department, Chelmsford St. church, Lowell, Mass. By an oversight the Roll of Honor in the April *MISSIONARY HELPER* does not include Chase, Truman, and Carl Moody, one share, which was paid by Rev. Elizabeth Moody.

After the foregoing notes were written, the treasurers of New Hampshire and Michigan sent excellent remittances, so that receipts for March are larger than last year. Let us hope that this is an omen of good for the coming months.

This is the last time I can refer to the coming thank-offering in the "Treasurer's Notes." Three things I am going to call especial attention to as of great importance:—

First. The thank-offering can be used on the yearly apportionment, for special work like salary of the missionaries, zenana teachers, etc., and for life memberships. But it cannot be used for work that is not being done by the Woman's Missionary Society, or for auxiliary dues.

Second. Use the offering in making life members as far as possible, sending full name and address so that the certificate of membership can be forwarded.

Third. Let us take the thank-offering into the Quiet Hour during May, asking our Heavenly Father to move hearts to give, and to bless the service and the gift to the uplifting of the work and the workers.

Ocean Park, Me.

LAURA A. DEMERITTE, Treasurer.

DENOMINATIONAL EXHIBIT AT HILLSDALE.

AN interesting feature is being arranged in connection with the General Conference which will open at Hillsdale Sept. 6, 1904. This is an exhibit of any interesting papers, books, pictures, curios, connected with our schools, churches, or mission work. The material for this exhibit can be sent to Professor Leroy Waterman, Hillsdale, Mich., who is secretary of the committee in charge. It is desired that so far as possible this matter be sent within the next few weeks, and all should arrive by Aug. 26, in order that there may be no delay in the final arrangements. Unless the contributions are marked as loans, it will be understood that they are to remain at the college as a part of the permanent exhibit of the college.

Helps for Monthly Meetings.

TOPICS FOR 1904.

January—Outline Study of China :
1. A Self-centered Empire.
February—Prayer and Praise.
March—2. The Religions of China.
April—Home Mission Work of Free Baptists.
May—Thank-Offering.
June—3. The People of China.
July—4. Christian Missions from Earliest Times.
August—Outing.
September 5. Christian Missions on the Threshold of the 20th Century.
October—Roll-call and Membership Meeting.
November—Foreign Mission Work of Free Baptists.
December—6. The Open Door of Opportunity.

JUNE.—THE PEOPLE OF CHINA.

(“Rex Christus,” Chapter III, with Nos. 10 to 16 of the accompanying pictures.)

Suggestive Program.

USUAL opening exercises.

Current events in our own field.

Instead of roll-call, read facts under “Waymarks in the History of Missions in China” (“Rex Christus,” page 111) in turn.

The people of China. Review of the chapter, by different members; followed by a few minutes of conversation, or questions and answers, to bring out the vital points in the lesson.

Notes about things Chinese. Invite some young woman to give a talk—using the pictures for illustration—which shall briefly call attention to the home-life, dress, foot-binding, eating and drinking, curious modes of travel, and topsy-turvy ways of China. (Pages 115-117.)

Paper, “The Opium Trade”; its effect on Chinese character and missionary work.

NOTE.—Helps for the study of this chapter may be found in article in this *HELPER*; *Christian Missions and Social Progress*, Vol. II, by Dr. Dennis; *Report of Ecumenical Missionary Conference*, Vol. I; *Chinese Characteristics*, by Dr. Smith; *Gilt-Edged Bits of China* (furnished by Mrs. S. C. G. Avery, Wells, Me., for 15 cents).

ARE the wires working all right? Keep the wires between yourself and God in working order, even during a storm.—*Mrs. A. E. Ash.*

“THE spirit of prayer is more precious than treasures of gold and silver. Pray often; for prayer is a shield to the soul, a sacrifice to God, and scourge to Satan.”—*John Bunyan.*

The Missionary Helper Branch of the International Sunshine Society.

Have you had a kindness shown?

Pass it on.

"Twas not given for you alone—

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears,

Pass it on.

ALL letters, packages, or inquiries concerning this page, or Sunshine work, should be addressed to Mrs. Rivington D. Lord, 232 Keap Street, Brooklyn, N. Y., president of this branch.

EASTER GREETINGS.

We are glad to report that about fifty Easter greetings were sent out. The following members made this sunshine work possible: Mrs. M. A. Preston gave one dollar as an "Easter offering." Miss E. J. Small gave little booklets of pressed flowers and ten cents for postage. Mrs. H. A. Ashley twenty-five cents, which was used for Easter gifts. A Maine member pretty Easter cards and ten cents for postage on same. Mrs. S. H. Edwards sent greetings direct to four members, and Mrs. Jennie E. Boucher remembered six.

GOOD CHEER WORK.

Miss Anna A. Cummings has passed on a package of silk and worsted pieces, several rolls of literature, and has given a dainty silk bag, and stamps for branch postage.

Through Mrs. Lillie F. George, the Danville Magazine Club have given a year's subscription of the *Ladies' Home Journal*; also by her efforts a large amount of Sunday-school papers have been sent to an orphan asylum.

A junior member, Gladys Snow, has given a doll's apron and fancy cards.

Mrs. L. A. Fuller, one of our aged sisters, is passing on the **MISSIONARY HELPER**, and her daughter writes, "She sheds sunshine all the time, wherever she is."

Miss Tillie M. Marr sent a package of silk pieces to an invalid member, and gave ten cents in stamps.

The pen friends of Mrs. Lucy B. Hill of California will rejoice to know that a letter, written by herself, has been received. May God's blessing rest upon our dear shut-in sister.

Miss Mary B. Wingate, although able to write but a short note owing to ill health, enclosed one dollar to help a worthy cause.

Two of our members, Mrs. I. C. Lombard and Mrs. F. L. Strout, are mourning the loss of a dear daughter and loving sister, Mrs. W. A. Fuller of Steep Falls, Me.

NEW MEMBERS.

Miss Ethel Varney has sent in the names of Blanche and Angie Eastman of Freedom, N. H., to be added to our junior roll; also ten cents for two society pins.

Mrs. E. H. Williford of Lincoln, Neb., gives, as initiation dues, the *Ladies' Home Journal* each month.

Misses Clara and Ethel Folsom of Turnbridge, Vt., Miss Mabel Lane and Mrs. Hollis Emerson of Whitefield, N. H., have written sunshine letters as dues.

Mrs. Frank Lane of New Hampshire gave twenty-five cents, and is passing on the **HELPER**.

INTERNATIONAL NEWS.

Mrs. Louis B. Campbell, Mrs. Harriet Jenkins, and Mrs. David Love attended the New York State meeting. The annual convention of the International Sunshine Society will be held in New York on May 19-21. All members would be greatly interested and profited by attending this convention.

Practical Christian Living.

"Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground going God's way."



OUR QUIET HOUR.

(10 A. M.)

I SAY it over and over, and yet again to-day,
It rests my heart as surely as it did yesterday,
It is the Lord's appointment;
Whatever my work may be,
I am sure in my heart of hearts
He has offered it to me.

I will say it over and over, this and every day,
Whatsoever the Master orders, come what may,
It is the Lord's appointment;
If only his love see
What is wisest, best, and right,
What is truly good for me.

—Selected.

AN OCTAVE OF CHRISTIAN VIRTUES.

RUN the gamut of the graces; strike the full octave of the Christian virtues and bring all the notes in. Here is the musical scale for the song of the heart that Paul gives (1 Thess. 5: 16-22) in eight clear, staccato notes, as he ran the spiritual gamut:—

"Rejoice evermore!
Pray without ceasing!
In everything give thanks!
Quench not the Spirit!
Despise not prophesying!
Prove all things!
Hold fast that which is good!
Abstain from all appearance of evil!"

There is a rest in the midst, at the thanksgiving strain, as if the apostle would dwell longer there and hold the notes. "In everything give thanks," he says, "for this is the will of God in Christ Jesus concerning you." In other words, the secret of doing God's will is found in being always thankful, that is, in considering everything a part of God's will and doing it as such. Give thanks—this is God's will for you.

And then observe the strong chord that is struck at the end, as if to announce this as the well-rounded, full-orbed life: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Then, as if to give the first and lasting basis for it all, "Faithful is he that calleth you, who also will do it." And if you want the key-note with which to pitch the song of your life, you will find it just above, vs. 15, "Ever follow that which is good."—*The Standard*

RUSKIN'S SERVANTS.

RUSKIN said, in "Fors Clavigera": "I have got two Davids and a Kate that I wouldn't change for anybody else's servants in the world; and I believe the only quarrel they have with me is that I don't give them enough to do for me. This very morning I must stop writing presently to find the stoutest of the Davids some business, or he will be miserable all day."

Again, a writer in an English magazine says: "Mr. Ruskin and I were dining together. During the meal, as we were enjoying a rhubarb tart, I happened to say that it was the first I had tasted that season, and how delicious it was.

"The professor was delighted at my appreciation of his rhubarb, and ringing for one of the servants, he said, 'Please tell Jackson I want him.'

"This was the gardener—one of the Davids, I suppose. When he came into the room, his master said, 'Jackson, I am very pleased to tell you that your first pulling of rhubarb is quite a success; and my friend here, who has had some pie made of it, says it is delicious.'

"Jackson, with a true gardener's pride, thanked us both for our appreciation of his early rhubarb, and left the room.

"When we had finished dining, a servant came in, bringing a number of lighted candles. The windows being shaded by the overhanging trees above, the room was almost dark even before the sun had gone down. After placing the candles, she was leaving the room, when she said, 'Please, sir, there is a beautiful sunset sky just now over the "Old Man."'

"The professor rose from his chair at once, and said, 'Thank you, Kate, for telling us; but before disturbing my friend, I will go and see if it's worth looking at.'

"He left the room, and soon returned.

"'Yes,' he said, 'it is worth seeing,' and he led the way upstairs to his own bedroom.

"It was certainly a glorious sight, the sun sinking behind the Coniston 'Old Man' Mountain, and the mist and ripples on the lake tinged with a crimson flush.

"We sat in the window recess till the sun went down behind the mountain. Not a word was spoken by either of us. I was thinking of the charming relationship and sympathy manifested between master and servant, and how strange it would seem to most of us that even such a trifling matter as a gardener's first rhubarb is not to be left as a matter of course, nor such a common occurrence as a beautiful sunset to be left to pass away unnoticed in this exceptional household."—*Selected.*

Words from Home Workers.

CURTIS HOME AT OCEAN PARK, ME.

As many of the readers of the *HELPER* are unacquainted with this restful retreat, allow me to introduce to you Curtis Home, a protege of the Educational Bureau, the result of heroic effort by the women in the early days of Ocean Park, and whose continuance has been made possible by careful management and kindly patronage—the net proceeds of which are used for the upbuilding of the Park in too many ways to enumerate in the space allowed me. Its guests are not confined to either sex or any denomination.

Curtis Home has nineteen furnished sleeping rooms and two dormitories on the second and third floors. The rent of these rooms varies from fifty cents per day, or three dollars per week, to seventy-five cents per day, or four dollars and one-half per week. The price is the same whether occupied by one or more persons. The rent of a cot in the dormitory is twenty-five cents per day, or one dollar per week.

On the first floor are the reception room, with its inviting open fire welcoming all who may choose to linger, the office, two class rooms, and a furnished dining room, and kitchen for the use of those desiring to board themselves, at an extra expense of ten cents per day, or fifty cents per week, for each person.

Those preferring to take their meals out may find various opportunities, among which is Blake Industrial, next door, another protege of the Bureau, where cooked food is sold to the cottagers and meals are served on the European plan.

Last year electric lights were put in the public rooms, and this season will find the Home with renovated beds and other improvements adding much to its comfort, besides a new coat of paint.

Before July 1st any further desired information or engagement of rooms may be had by addressing Mrs. R. M. F. Buzzell, Ocean Park, Me.; after which date please address Mrs. A. E. Roberts, Ocean Park, Me., the matron for the coming season.

B.

LESSER things will drop out as the hand closes upon the larger duty or the greater blessing, just as the hand that reaches out to grasp the great, strong oak lets go its hold on the blade of grass it had gathered.—*Phillips Brooks*.

“No man can live his best unless he sometimes climbs to a high hill, and gets the exhilaration of a wide view. Missions give that wide view to a church, and without an interest in missions a church is certain to settle down into a dull and fruitless routine.”

Our Juniors.

FAREWELL TO MISS BARNES.

BY H. N. SARKAR.

(Head master of Christian High School, Balasore.)

DEAR CHILDREN :—You will be, I believe, very much delighted to hear a brief account of how the children of the Sinclair Orphanage met together in the Sinclair Hall on the 22d of February to bid their mother, your missionary Miss Barnes, farewell, on the eve of her departure.

It was very kind of Sister Miss Dawson, on whom has fallen the mantle of Miss Barnes, to invite the missionaries of the station, the teachers of the girls' school, and those of the high school to tea, which was served on the beautiful lawn in front of the building. Then all repaired to the hall. The children sat cheek by jowl on the floor, like chickens under their mother's wings during a storm. With longing, lingering looks they gazed at the face they loved so well. The head pundit * of the girls' school was voted to the chair. He called upon the pastor of the church to read a portion of the Scripture (Acts 20 : 17-38) suitable for the occasion. The chairman, Sham Bhai, a man of about twenty years' blameless standing in the mission and deacon of the church, invoked the Father of the fatherless and comforter of the bereaved to bless the orphans, and above all our sister, Miss Barnes. Then followed a parting Oriya hymn, composed for the occasion, sung by half a dozen sweet little voices blended together. It stirred every heart and solemnized every face.

The next item of the program was an address in Oriya. A girl of the first class stepped in, read it with tremulous voice, and presented it to your missionary with a few gewgaw curios of India, a kind remembrance. Last of all Sarola, the English teacher of the school, read a literal translation into English of the Oriya address, and presented it to Sister Miss Barnes with an Indian bouquet—a token of the teachers' love and regard. The proceedings closed with benediction offered by our brother, Rev. Mr. Louther, after which the children were served with sweets.

Dear children, it is indeed delightful to us, and more to the angels in heaven, to see you interested in the cause of Christ. To invest money in a share of \$4 on earth to support a missionary for the heathen land, is to lay up treasures in

* Supported by Nova Scotia.

heaven where there is great reward for you. We, whose souls are lighted with wisdom from on high, greet you in your noble work and request you to devote a little time and service to getting more names enlisted in the Roll of Honor. There will be a delightful occasion for you to meet and greet your missionary, Miss Barnes, who will represent us in your country.

Balasore, India, March 1, 1904.

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FAREWELL ADDRESS TO MISS E. E. BARNES,
Superintendent of Sinclair Orphanage, Balasore, India.

DEAR MOTHER:—It is with feelings of the deepest sorrow that we, the girls of the Sinclair Orphanage, meet here to-day to bid you farewell on the eve of your furlough. How can we better show our gratitude, deep and lasting, for all your inestimable motherly care during the short incumbency of two years, than to pray godspeed.

The prayer you offered to the Lord for us, the sweetness of temper and patience you displayed towards us, the loving rod you raised for our correction, the sympathy and love you always manifested, all those now come out at this hour of parting.

When we think of what we were—poor, uncared for, and destitute, and of what we are—able-bodied, neatly dressed, taught to read and write, and above all brought out of gross darkness and superstition of our forefathers to the light and liberty of the gospel, words are inadequate to describe our feelings.

Oh, how deep is the love of Christ of your sisters of the Women's Board in America to think of us, and still more yours in consecrating your life at the altar of the high injunction of your Master to find out and feed his lambs in a dark and distant land.

With insuppressible tribute of tears we commend you to the care and protection of our Father, with the blessed hope and assurance that he will bring you back, whole and hearty, to do a world of good to such orphans as we are in this vast heathen land. We beg to remain,

Your most obedient and loving

GIRLS OF THE SINCLAIR ORPHANAGE.

Balasore, Feb. 22, 1904.

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IN Siam words are very suggestive: "Flattery, a good kind of curse word; whisky, sin-water; preach, a missionary word; large, an adjective of preacher; daughter, a girl-son; modesty, a good adjective of girl; angel, God's boy."

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"No little thing done for Christ is little, if it is the best we can do."

EXERCISE FOR RALLY DAY.

• BY A. G.

(MAY be spoken by one child or by three children ; if the latter, let the first child carry a penny, the second a picture of a little child of India, and the third a model of a candle. Do not risk real fire.)

A little penny is in my hand,
I've made it clean and bright,
It is going far across the seas
To carry the Jesus light.

There are little children in that land
Who never heard of him;
I want them to know of his dear love,
And his kingdom to enter in.

And so I will lift my candle high
That its rays may shine afar,
And lead some one to Jesus' feet,
Like the light of Bethlehem's Star.

WEIGHING THE BABY.

(A suggestion for a *Cradle Roll* reception.)

A PENNY a pound for the baby,
The baby not two years old,
Though we know that every baby
Is worth its weight in gold.

A penny a pound for the baby.
Suppose she'd been born in Spain?
She'd be taught her prayers on a rosary,
The hope of heaven to gain.

In that land of priestcraft and error
 Her life had been dreary and cold;
But *we* think our precious baby
 Is worth her weight in gold.

A penny a pound for the baby.
In the Land of the Rising Sun
The babies and wee little children
Are said to have plenty of fun.

But their mothers don't tell them of Jesus,
They hear not the sweet story of old,
While we count the soul of our baby
More precious than silver or gold.

Then come and weigh the baby,
And soon may the story be told :
In the love of our Saviour *all babies*
Are worth their weight in gold.
—*Miss Elizabeth V. W.*

—Miss Elizabeth V. Winsor, in *Mission Dayspring*.

Cradle-Roll of Little Light-Bearers.

" Jesus bids us shine with a clear, pure light,
Like a little candle, burning in the night."

CONDITIONS OF MEMBERSHIP.

Children under six years of age become members by enrolment and the payment of a fifteen-cent fee. An equal or larger amount must be given each year by the mite-box plan.

" Each little gift we bring
He sees and knows
The love we offer to our King."

CHILDREN SUPPORTED.

Anundini, Bijou, Jennie, and Soobodbala, in Sinclair Orphanage, Balasore, India.

" Over the ocean blue,
The dawn of the Little Light-Bearers
Means a blessed dawn for you."

CRADLE ROLL LIST.

Rolls that have paid from Jan. 1, 1903, to March 31, 1904.

Maine.—Bath (North St.), Blaine, Bowdoinham, Biddeford, Dover and Foxcroft, Easton (Pine Tree), East Otisfield, East Franklin, Fort Fairfield, Georgetown, Houlton, Island Falls, Mars Hill, Madison, North Berwick, Ocean Park, Pittsfield, Portland, Sabattus, South Portland (Cape Elizabeth), Steep Falls, Topsham, West Falmouth, Winn.—24.

New Hampshire.—Alton, Ashland, Belmont (2d church), Canterbury, Dover (Washington St.), Danville, Epsom, Farmington, Gonic, Loudon Center, Laconia, New Durham, Northwood Ridge, Pittsfield, Somersworth, Wentworth Q. M.—16.

Vermont.—St. Johnsbury.—1.

Massachusetts.—Cambridge, Lowell, (Paige St.), Somerville.—3.

Rhode Island.—Carolina, Chepachet, Pawtucket, Providence (Roger Williams), Providence (Elmwood Ave.)—5.

New York.—Poland.—1.

Indiana.—Oakland City.—1.

Illinois.—Durand.—1.

Michigan.—Gobleville, Kingston, North Reading.—3.

Iowa.—Aurora, Burr Oak, Fairbank, Lincoln, Wilton.—5.

Minnesota.—Delevan, Winona.—2.

Kansas.—Denton, Horton, Hickory Grove, Summit.—4.

Nova Scotia.—Conference.—1.

Total. 67.

ADVANCE LIGHT BEARERS.

New Hampshire.—Somersworth.—1.

Send Cradle Roll membership fees and annual dues to

MISS LAURA A. DEMERITTE, *Treas.*, Ocean Park, Me.

Send for Cradle Roll supplies to MRS. ADA M. L. GEORGE, Ashland, N. H.

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for March, 1904.

MAINE.

Auburn Jrs. Miss Barnes	\$4.00
Augusta aux. Miss Coombs	5.00
Bath North St. C. E. Soc. for Hemlotti in S. O. pledge of 1903	10.00
Bath Corliss St. F. B. S. S. Miss Barnes	5.15
Biddeford aux. 1-2 1904 pledge	15.00
Bowdoinham Ridge ch. by Mrs. James M. Kendall \$5 Storer \$5 Miss Dawson	10.00
Gardiner aux.	8.00
Houlton Q. M. aux. coll.	14.00
Ocean Park Nellie Wade Whitcomb and Laura A. DeMeritte self-denial in mem- ory of Mrs. Porter	2.25
Presque Isle by Mrs. G. M. Park	10.00
Saco aux. for Miss Coombs's salary	27.00
Springfield Q. M. aux. coll.	6.00

NEW HAMPSHIRE.

Ashland C. R.	1.50
Bristol aux. support of adopted child	6.25
Dover Int. Dept. S. S. Miss Barnes	4.00
Dover H. H. and F. M. Soc. Julia Lett	12.50
Farmington aux.	2.00
Hampton Miss Butts	5.00
Jackson ch.	2.25
Laconia	10.00
Lakeport aux. int. Cole Fund for W. H.	10.00
Meredith Center T. O. and mem. dues	12.00
N. Durham C. R.	2.40
N. Hampton Miss Butts	5.00
Rochester aux.	5.00
Rochester A. C. F. three shares Miss Barnes's salary	12.00
Wolfboro Q. M. aux.	6.75

VERMONT.

Hardwick from a friend for Miss Dawson's salary	5.00
St. Johnsbury aux. Dr. Smith	10.00
Sutton aux. Dr. Smith	10.00
W. Derby aux. Dr. Smith	4.00

MASSACHUSETTS.

Haverhill aux.	3.00
Lowell Paige St. ch. Primary Dept. for Miss Barnes	4.00
Lowell Chelmsford St. native teacher \$6.25 Kindergarten for Miss Barnes \$4	10.25
Lynn High St. for native teacher	6.25
Somerville Jrs. \$2 for Miss Barnes C. Roll \$2.10	4.10

NEW YORK.

W. Oneonta aux. Pulmoi \$25 Miss Coombs for zenana work \$4	29.00
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FORM OF BEQUEST.

I GIVE and bequeath the sum of —— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.

INDIANA.

Association Anna A. Myers dues	\$1.00
Wabash Ella Conner for F. M.	10.00

MICHIGAN.

Algancee aux. \$1 Dr. B. \$1 H. M.	2.00
Cook's Prairie aux. gen. fund	2.00
Dayburg aux. F. M. \$2.50 H. M. \$2.50	5.00
Gobleville aux. \$1.50 Dr. B. \$1.50 Storer	3.00
Gobleville aux. for Lela in W. H.	5.00
Grand Ledge Junior C. E. Miss Barnes	4.00
Hillsdale Q. M. W. M. S. Dr. B. \$15.68 H. M. \$6.84	22.52
Kingston aux. Dr. B. \$2.58 H. M. 2.58 Storer \$1.30	6.46
Litchfield aux. F. M. H. M. and Storer \$1 each	3.00
Litchfield "Joy Bearers" Miss Barnes	1.00
Madelia W. M. S. Dr. B.	4.00
Manchester aux. Bible woman	25.00
Mason aux. Dr. B.	4.50
Michigan-State W. M. S. on \$1 of Miss Moody's salary	10.00
Oshtemo aux. \$1.50 Dr. B. \$1.50 H. M.	3.00
Temperance S. S. Class No. 6 Miss Barnes	2.00
W. Oshtemo W. M. S. for S. O.	14.00
Winona aux. on \$100 Miss Moody's salary	3.00

WISCONSIN.

A friend of missions \$10 Storer \$11.11 F. M.
21.11

MINNESOTA.

Blue Earth Q. M. aux. for Miss Phillips's Kindergarten Hall	3.80
Hennepin Q. M. W. M. S. for F. M.	4.77
Winona and Houston Q. M. W. M. S. 1-2 F. M. 1-2 Storer	8.72
Winnebago City Mrs. C. Sutton for H. M.	4.35

IOWA.

Little Cedar W. M. S. for Miss Scott	6.00
1.70	

KANSAS.

Horton aux. dues	2.50
Horton C. R.	1.70

NEW BRUNSWICK.

St. John West Junior C. E. Soc. for Miss Barnes's salary	4.00
4.00	

Total	\$486.08
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LAURA A. DEMERITTE, Treas.

Ocean Park, Me.

per EDYTH R. PORTER, *Asst. Treas.*